1:Gallin E-4,5 (1957-1958) 1966
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796 769 Thus, most villagers sacrifice to the ancestors higher quality foods like pork, fowl (chicken, duck, or goose), fish, vegetable and soup dishes, steamed cakes, rice, and noodles. In addition, wine is offered, incense and paper money are burned, and firecrackers are set off. (On the occasion of other *pai-pai* held bimonthly, only minimum sacrifices of meat and fish, not fowl, are offered.)

The ancestral tablets indicate which ancestors should be worshipped. In addition, each religious family usually maintains a "remembrance board" as a reminder of the exact date on which to worship which ancestor. The death dates of all who must be worshipped are engraved on this board, which hangs on the wall of the ancestral-worship room. By relying on it, each family or group of related families is sure to fulfill its responsibilities to its ancestors. The board supplements the memories of the old people, who usually inform the family when it is time to worship some ancestor.

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Generally, a single ancestor is worshipped for about two or three generations, or as long as someone remains who remembers him in his lifetime. When no one remains who remembers him alive, he, together with other more or less forgotten ancestors from times long past, is worshipped only on one designated day of each year, and then perhaps by the *tsu*.

[805] The lunar calendar forms the base for the schedule of calendrical rituals—the *pai-pai* which are celebrated by the whole village on set days. One such important rite is the *pai-pai* for unworshipped, anonymous ancestors. Such forgotten and neglected ancestors wander about the countryside looking for sustenance, becoming negative powers or harmful spirits (*kuei*) which often make trouble for people. Although they are regarded as demons, the Taiwanese follow universal custom and refer to them euphemistically, calling them good brothers (*hao hsiung-ti*) to avoid antagonizing them.

Pai-pai for the good brothers are held regularly on the second and sixteenth of each lunar month by all the villagers of the area. On these dates each household worships individually, but outside of its house since "one does not invite negative powers or spirits into the *kung t'ing*." The sacrifices for this occasion are usually quite simple and consist of vegetable soups and perhaps some cut-up pork and/or fish. No fowl is sacrificed.

778 769 The villagers also tend the spirits of other unknown people. Skeletal remains dug up in a field may be placed in a small wayside temple; this is considered a "devil temple" but is euphemistically called a Yu Ying Kung Miao (temple of responding gods) and exists for the sole purpose of housing the bones and spirits of unknown people. The villagers annually go to the temple with sacrifices to feed the spirits of